

SALUTE TO TERRY AND CAROLE  
YORK

**HON. HOWARD L. BERMAN**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, September 21, 1999*

Mr. BERMAN. Mr. Speaker, I rise to pay tribute to Terry and Carole York, who are being honored this year by the Boys & Girls Club of San Fernando Valley as the recipients of their Golden Hands Award. Terry and Carole have, for decades, given unstintingly of their time, talents and resources to worthy organizations throughout the San Fernando Valley. Their dedication and sense of compassion, especially where children are concerned, know no bounds and their altruism and community spirit serves as a shining example.

The Yorks have been among the strongest boosters of the Boys & Girls Club of San Fernando Valley for over 25 years. During that time their support has enabled the club to assist hundreds of youth from underprivileged backgrounds get a fresh start with their lives.

Terry and Carole have also been strong supporters of the City of Hope, American Cancer Society, March of Dimes, and a myriad of other civic, charitable, and humanitarian causes. On her own, Carole has worked as a volunteer with Penny Lane, a home for girls in need, and has been involved with Olive View Medical Center.

While contributing tirelessly to their community, the Yorks have raised a close and devoted family of four. Carole paints, gardens and loves to spoil her two grandchildren. Terry is a successful and distinguished businessman. Within 5 years, he moved from file clerk to general manager and part owner of an auto dealership. Today there are 10 franchises in the Terry York Automotive Group. His best sale, he loves to say, was to his future wife, over 30 years ago.

I ask my colleagues to join me in saluting Terry and Carole York, who have made a positive difference in the lives of so many. I wish the best to both of them, their children, Todd, Natalie, Tom, and Tiffany, and their two grandchildren, Logan and Weston.

REFLECTING ON THE 150 NEW  
YEARS OF THE SAN FRANCISCO  
JEWISH COMMUNITY

**HON. TOM LANTOS**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, September 21, 1999*

Mr. LANTOS. Mr. Speaker, in recent days, Jews around the world have celebrated the High Holy Days of Rosh Hashanah and Yom Kippur. As these religious holidays have been commemorated, the Jewish community of San Francisco has marked a particular milestone—the 150th anniversary of the Jewish community of San Francisco. The contributions that its members have made to the civic, charitable, and economic well-being of the Bay Area are truly extraordinary, and the history of Jewish life in San Francisco merits both our attention and our admiration.

Mr. Speaker, 150 years ago, during the brief interval between the Mexican-American War and the Civil War, pioneers and risk-takers

from around the world descended upon San Francisco. These individuals represented every imaginable race and ethnic origin, united only by their desire to find gold in their mining pans and win an instant fortune. Some 100,000 fortune-seeking "Forty Niners" arrived in the Bay Area in the year after President James K. Polk announced the discovery of gold at Sutter's Fort in his State of the Union address in December 1848.

Among the multitude drawn to San Francisco was a small number of Jews, some from the eastern states of our country and other from as far away as Poland, Prussia, and Bavaria. They joined the dynamic melting pot of people with a great diversity of backgrounds and views, and helped to create the uniquely diverse cultural life that flourishes in San Francisco to this day.

In recognition of the critical contributions of the Jewish community to the City of San Francisco and to the entire Bay Area, I would like to place in the RECORD a September 10, 1999, article by Don Lattin of the San Francisco Chronicle which details the birth of Jewish life in the Bay Area 150 years ago. This article is part of a series of articles that have appeared over the past year in connection with the sesquicentennial of the discovery of gold in California and the events connected with California's accession to the Union in 1850 as the 31st state.

[From the San Francisco Chronicle, Sept. 10, 1999]

SAN FRANCISCO JEWS' 150 NEW YEARS

(By Don Lattin)

San Francisco's Gold Rush brought adventure seekers and fortune hunters from around the world, and the "Israelites," as they were called at the time, were no exception.

One-hundred fifty years ago this month, 30 pioneer Jews from Poland, Prussia, Bavaria and the Eastern United States gathered in Lewis Franklin's tent store on Jackson Street to commemorate Rosh Hashanah, the Jewish New Year.

Franklin, 29, had come to the booming town from Baltimore. In a prophecy that would come to pass for many Gold Rush immigrants, he read from the Book of Ecclesiastes: "These shining baubles may lure the million," he read, "but they will take unto themselves wings, and flee from thee, leaving thou as naked as when thou were first created."

Those communal prayers, the first public Jewish worship service known to have been held in the West, led to the founding of San Francisco's two leading Reform movement synagogues, Congregation Emanu-El and Congregation Sherith Israel.

Less than 2 years after that first citywide Rosh Hashanah, in April 1851, ethnic disputes and class differences had spawned rival houses of worship, with the more traditional Poles establishing Sherith Israel and the more liberal Germans founding Emanu-El.

"German Jews came from refined society. It was the height of European culture," said Rabbi Stephen Pearce, the current spiritual leader of Emanu-El. "German Jews were more liberal and among the leading citizens of the city, people like Levi Strauss."

This month, as both congregations begin a year-long series of mostly separate anniversary events, echoes of that Gold Rush rivalry remain. Differences in leadership styles and a recent price war over membership dues have replaced ethnicity and ancient arguments over Jewish ritual as the bones of contention.

But Rabbi Martin Weiner, who has led Sherith Israel for 27 years, prefers to play down the differences and avoid discussing whatever rivalry remains.

"Every synagogue had slightly different traditions, but those divisions have faded," he said. "Both have served the community well."

This Sunday, on the second day of Rosh Hashanah, Weiner and Cantor Martin Feldman, a Sherith Israel fixture since 1960, will lead a traditional Rosh Hashanah service in the shadow of the TransAmerica Building. That is only a block from where the city's first Yom Kippur service was held, on Sept. 26, 1849, ending the city's first services for the High Holy Days.

Actors in period costumes will be featured this Sunday, along with the traditional sounding of the shofar, or ram's horn.

As it did for many of San Francisco's first religious congregations, fires and earthquakes kept the pioneer Jewish community on the move.

Sherith Israel's first quarters, at Merchants Court on Washington Street between Montgomery and Sansome streets, was destroyed by the great fire of 1851, as was the congregation's next home on Kearny Street.

The cornerstone of the congregation's present building at California and Webster streets was laid on Feb. 22, 1904. The interior of the landmark edifice, designed by Albert Pissus, retains an old world flavor with magnificent mahogany woodwork.

Members of Congregation Emanu-El have worshiped beneath their graceful dome at Lake and Arguello streets since 1926, when they abandoned and razed their twin-towered synagogue on Sutter Street. That edifice, on the side of Nob Hill above Union Square, had towered over the cityscape since 1866, even after it lost its two onion-shaped domes in the great 1906 earthquake.

Congregation Emanu-El began its 150th anniversary celebration last month with an architectural exhibit, running through January 2, entitled "Emanu-El—Image on the Skyline, Impact on the City." It brings together photographs, maps, drawings and blueprints to tell the tale of San Francisco's largest and most prosperous synagogue.

In 1854, Julius Eckman was hired as the first rabbi to preside over Emanu-El's original house of worship, a neogothic synagogue built on Broadway for \$35,000. A scholarly graduate of the University of Berlin, Eckman lasted only a year at the Reform-minded congregation.

Many of Congregation Emanu-El's early members were Gold Rush merchants, including some who went on to establish great fortunes, like the Levi Strauss clothing empire. Jesse Seligman, the son of a poor Bavarian farmer, founded a dry goods business in San Francisco in 1859, using that as a springboard into international investment banking.

Another Bavarian Jew who prospered as a Gold Rush merchant, 25-year-old August Helbing, arrived here from New Orleans in 1849. He founded the Eureka Benevolent Society, which is celebrating its 150th anniversary in its current incarnation, Jewish Family and Children's Services of San Francisco, the Peninsula, Marin and Sonoma Counties.

In founding the charity, Helbing sought to care for "the Israelites landing here, broken in health or destitute in means."

Indeed, the Gold Rush is full of stories about people going from rags to riches, and back to rags. In their book, "Pioneer Jews—A New Life in the Far West," Harriet and Fred Rochlin tell the story of Morris Shloss, who docked in San Francisco on September 25, 1849, amid the first High Holy Day services.

Shloss, a 20-year-old Polish merchant, made his first sale right on the dock. In New